A U M

The narratives of the Doctrine are its cloak. The simple look only at its garment—that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers.—ZOHAR, iii, 152.

# THEOSOPHY

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## THE SCREEN OF TIME

### RESTLESS MINDS

The times are marked with academic and religious controversies, to which at least this significance can be attached: the newspapers and other journals of information have given them wide publicity, evidence of the growing popularity of protest and an underlying urge for freedom among great masses of people—though this is quite as likely to express itself in license as in anything else.

Schools and universities have been brought to task for undue "liberality," or lack of it, in their ranges of curriculum, in their restrictions of teaching staff, their limitations of library and reading-room pabulum, their admission requirements, their housing of race ineligibles—and what not. Within the ranks of several of the more popular Christian sects "fundamentalists" and "revisionists" have waged war, out of which an increased liberalism has resulted or will undoubtedly result.

In every case the number of the individuals engaged or immediately affected has been relatively small, but the effect of the various movements has been widened out of all proportion to the immediate cause, owing to the speedy and ever-increasing radius of dissemination of "news" which the publicity methods of the day make possible. The unexpected result is that lines are beginning to be more and more closely drawn—lines of division—between the thousands of good, kindly, dependable and "god-fearing" people who are the "unprogressives" and conservationists of every period, and their more liberal, and often quite as "respectable," neighbors. A similar result is being produced by "prohibition," as also by the

periodic revival here and there of other "blue laws." Symptomatic of the same trend is the Ku Klux movement, whatever may be its ostensible intent.

In literature the unsophisticated have been devoting themselves to their usual supply of "happy endings"—surcease from the bitter daily struggle of keeping body and soul together—the semi-sophisticated, more materialistically inclined, have studied the business publications, with their "success" stories and systems of enlightened selfishness, while the truly sophisticated have been dipping into the flood of sex-perversions in the form of novels and magazine stories, foul brood of psycho-analysis.

The moving picture, with its unrealities, false ideals and vulgarities, is the most popular and profitable dramatic activity.

## DECLINE OF CIVILIZATION

More than one American observer, alarmed at the signs of decadence, has sounded a note of warning, suggesting various remedial methods, none of which promises practical results. More than one has pointed to the striking analogies between ancient Roman civilization and that of our present day. A notable example will be found in a recent number of *Current History* in an article by William Dudley Foulke in which, under nine points, correspondences between conditions in our own country today and those obtaining in the Roman Empire just before its fall are set forth, viz.: Loosening of family ties, Lack of discipline in the education of the young, Decline in religious faith, Deterioration of racial stock, Drift of population to the cities, Accumulation of vast fortunes in the hands of a few, Crime rampant and unpunished, Religious and racial intolerance, Decline of public spirit. Mr. Foulke admits that these things are beyond legislative control and "can be corrected only by a radical change in men's opinions and beliefs, which, to be effective, must penetrate every stratum of society." He concludes:

> "Better methods in public education, the elimination of defectives, and the physical improvement of the race, a more just distribution of wealth, the more effective suppression of crime and lawlessness, and some relief from the burdens of excessive taxation—these things can indeed be secured by better laws, and by their more effective enforcement. This is an enormous task; but the first essential for this task is that we should thoroughly realize, not merely by the assent of our intellects, but by the earnest conviction of our hearts, just what the danger is, and how grave it is."

The tone of the entire article is studious and thoughtful. Mr. Foulke is a keen and honest observer, and in his crisp generalizations are compressed a faithful summation of conditions. What he evidently does not recognize is the fact that his is a consideration of effects, and tentative suggestions of remedial agencies. He does

not get *behind* effects, to deal with causes. Like most other observers writing to similar purport he mistakes effects for causes: the patient is suffering from boils in various portions of his anatomy; the eruptions are described, together with some of the distressing results thereof; and poultices made up of various constituents are prescribed in the hope of an early alleviation. But there is no sense of the deep underlying causes from which the sufferer developed those inner conditions of which the outward eruptions are a manifestation.

History repeats itself—why? What answer will fit the facts other than that implied in the word *Reincarnation*? Peoples and nations, aggregations of individuals, suffer—why? What answer will fit the facts other than that implied in the word *Karma*? It is upon an understanding of Karma, the *Law,* and Reincarnation, the *process,* that the true inwardness of present national and world conditions alone can be grasped; and it is upon an application of that understanding, once it is had by a few courageous souls, that these few can lift themselves above conditions, and thus draw other souls up after them—or better, extend such aid and encouragement to those still involved as will enable them, too, to lift themselves above the sea of unrest. Thus in time will the whole mass of mankind be lifted up.

## The Cycle of Reincarnation

Little wonder that the conditions of today—business, social political, religious—bear such a striking analogy to those which obtained in Rome before the fall. The Roman Empire was the dominant civilization of its time. Under its control and subject to its influence were drawn most other nations, tribes and peoples.

The cycle of reincarnation is some 1500 years. Today the Anglo-Saxon is the dominating strain, and those who bear its blood and spread its influence sound the note which vibrates through England and America, and incidentally around the world. It is a material civilization, as was Rome's—material in its religions, its family and social ideas and relations, material in its education, material in its political ideals. Furthermore, it is much more hypocritical than Rome ever was. Might makes right as of yore, but we hide from ourselves behind fine phrases, pious platitudes and altruistic gestures. Then it was an honest, if somewhat disconcerting, fist; today we are neatly gloved with absorbent cotton—to conceal the brass knuckles.

In Rome before the fall the old gods began to go, family relations and discipline relaxed, youth rioted, crime and lawlessness increased, government weakened as public interest waned and less sincere, capable and public-spirited men acceded to office, nobody delivered a full day's work, seeking rather by schemes and by pan-

dering to the grosser appetites of the public to accumulate wealth. Sycophants, flatterers and profligates surrounded the rich, whose fortunes grew. The exploited poor were wretched beyond imagination, and human life was cheap. Amusements were scandalous or ferocious; literature was vile.

One needs but to translate the spectacle of today in New York or London into the more frank and outspoken language of 1500 years ago, clothed in its then material counterpart, to have the picture. It is the same entities come into incarnation again, together with those subject peoples whom they influenced and used, bringing with them the tendencies they had engendered and letting them loose again in the things of today. "The evil that men do lives after them; the good is oft interred with their bones." It is not our virtues that bring us back to earth in physical bodies again and again, but our vices—those eruptions of a lower nature yet unpurged —as well as things left undone.

## IS THERE A WAY OUT?

What to do about it! Anybody who can see and think can draw a picture of the inevitable. Must we sit idly by and see the hope of civilization flare luridly up—smoke, flicker, and then go out like a torch dipped in water? Cannot something be done?

Yes—much can be done, and humanity cries out in its awful travail to those of its Sons and Daughters who have the courage, the steadiness, the sense of fitness and the great good commonsense, for the doing. Men do not move on to better and nobler ideals and attainments in the mass. It is by individuals, by pioneers, seeing higher levels and stepping up to them, that ameliorating movements in humanity are energized and the mass of units gradually raised. Races, civilizations, nations, are made up of individuals.

We are some of these individuals—each one of us. In the light of Reincarnation and a recognition of Karma, we can admit, if we are willing to be honest, that since we find ourselves inhibited by present conditions, to that extent we must have had a hand in producing the conditions—and all other men likewise. Thus if burdens need to be lifted, those who see the necessity are the self-elected ones to do the lifting. Let each begin with his own, and since the keynote of the times is a ferocious selfishness, find the exhibitions of that in his own point of view and conduct—and begin to rectify them. Everybody *talks* ethics—they are common to all religions—why wouldn't it be sensible for the few who can catch an idea to begin to *live* them? We can all tell our neighbors what they ought to do; why not concentrate for a bit on our own duties —and *do* them? This is the beginning of the way out. Its persistent continuance, with a wise and discriminating handling of the incidental problems as they arise, is the remainder.

There is no other way. Legislation will not do it. Physical improvement of the race has no causative bearing upon the problem at all; it is but an effect. Education, in any current sense of the word, is worse than useless; it is the hybrid production of the materialism of the day. Attempts at crime suppression register failure—and what is crime but often the carrying out by others of the thoughts we ourselves entertain, but dare not carry out? The whole problem gets right back to the individual: if he will but "clean house," correct his thinking and embody it *in life,* the whole civilization will be cleaned and purged.

Nobody can force another to do this—he can only force himself; but as one individual here and another there begins the laborious task of quelling the war within himself, example will show itself better than precept, as always, and the leaven will start to working that will finally leaven the whole lump. The power of right thought and the resulting right life is tremendous. Was it not said of old that if but three righteous men could be found the city would be saved? The Law is the same today as it was then; nor was there any such thing as "miracle" then, any more than there is today.

Ethics must be embodied in life, but this must be done *intelligently.* It can be done on no other basis save the soul-satisfying, rational and provable doctrines of Karma and Reincarnation.

## Benevolent Astigmatism

It is indeed a wise and shrewd member of the human family at the present stage of our evolution who is consistently able to see the difference between one thing and another. The spectacle of well-educated, sincere and altruistic men—*good* men in a splendid human sense—asserting as true that which upon its own face is obviously false affords the sometimes puzzled student of Theosophy a practical application of the teaching that in some men and women the "principles" are so imperfectly co-ordinated that a sort of astigmatism results. They may show a wonderful capacity in many directions, and thus gain a reputation for intelligence seemingly well-deserved; but often, in some simple matter that is as easy as "two plus two" for the average mind, they are unable to function, and all unaware of the inconsistency of their position, make statements with the utmost sincerity which the facts of history, or common knowledge even, prove to be false.

We are moved to the foregoing by reports of the address of Bishop Manning, at the consecration of a Bishop of the Protestant Episcopal Church, in Washington, late in September. Said the speaker:

> Two things are opening the door wide to the preaching of the Gospel. One of these is the new hope that is now stirring in the hearts of men,

> the other is the world's present desperate need. Great visions of peace and world brotherhood are now before men's minds. It is the Christian Gospel which has produced these visions. It is the Gospel only which can bring them to fulfillment. The development of the social conscience, the desire that justice and love shall be the controlling motive in all human relationships, the longing to put an end to war, are all evidences of the power of the Gospel and of the openness of men's hearts to receive it.

Now, Bishop Manning is not the kind of a preacher who knowingly purveys religious twaddle. He is an educated gentleman of high character, deep sincerity, no little scholarship and true benevolence. Yet the only statement, direct or implied, in the quotation that is true is that one which affirms the world's desperate need. Consideration of any of the others will convince any fair-minded person that *the exact opposite* of what the speaker affirmed is the truth. The facts of everyday experience confirm this; the undeniable records of history stand out in sheer, cliff-like opposition.

The evils of such benevolent astigmatism rest in the fact that is phrased in *The Bhagavad-Gita,* ". . . for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set." Extracts from the good Bishop's utterances are widely published; thus "the truth upside down" reached many who with good reason respect him and set store by his opinions. "How can he be wrong in this, who is right in so many ways?" That is the natural question—and answered by the propounder, in advance.

## CHRISTIANITY AND SCIENCE

Bishop Manning proceeded to point out that the teachings of modern science and those of Christianity—presumably as embodied in the Episcopalian creed—are not incompatible. He said:

> And on the other hand there is no reason why religion should have any suspicion or fears of science. There is nothing in the Christian faith which conflicts with the scientific theory of evolution. *To many of us this hypothesis seems to make clearer both the glory of the Creator and the naturalness of His revelation of Himself in the incarnation.*

The italicised sentence perfectly illustrates the inability of some minds "to see the difference between one thing and another," to which we have adverted. If modern science and "Christianity" as exemplified in the teachings of the Episcopalian church are compatible, then miracles are a fact in Nature: the church believes in them!

## PRESIDENT COOLIDGE'S CONTRIBUTION

The President of the United States sent a message to the consecration, at which thirty-five thousand persons were said to be present, and Ex-President Wilson communicated one of his famous

"May-We-Nots." Wrote President Coolidge:

> Your work is to be commended because it represents the foundation of all progress, all government and all civilization. That foundation is religion. . . . Whatever inspires and strengthens the religious belief and religious activity of the people, whatever ministers to their spiritual life, is of supreme importance. Without it all other efforts will fail. With it there lies the only hope of success. The strength of our country is the strength of its religious convictions.

Perfectly true and fine, if by "religion" a sound, unselfish and rational *basis for action* is meant! But what one of the existing Christian "religions" represented in America today *is* sound, or unselfish, or rational—or is even taken by a considerable number of its adherents as a basis of action? It was the most "Christian" and "religious" nations that caused the late war.

## "Christ Against War"

For his initial sermon of the autumn season at the First Presbyterian Church, New York, Rev. Dr. Harry Emerson Fosdick was greeted by an audience that overflowed the church and even seated itself on the steps of the speaker's platform. Dr. Fosdick, a Baptist and a professor in Union Theological Seminary, was the cause last May of a bitter fight in the General Assembly of the Presbyterian Church at Indianapolis. In opening his sermon he asked, "What is Christianity? Christianity is the reproduction in our lives of the spirit and quality of Jesus." And he added, "Many think that by the 'hokus pokus' of sacrament and ordinance they can make matters right with their own souls." Dr. Fosdick assailed the horrors of war, saying:

> When one takes Jesus in earnest, he must see that war is the most colossal social sin that we are committing against Him; that war is utterly and irremediably un-Christian; that it means everything that Jesus does not mean, and it means nothing that He does mean; that it is a more blatant denial of every Christian ideal of God and man than all the theories atheists could devise.
>
> When one takes Jesus in earnest he must see that all these quarrels between Fundamentalists and Liberals, between High Church, Broad Church and Low Church, are nothing if Christians do not tackle this supreme moral issue of our time—Christ against war.

But Dr. Fosdick must see, and does undoubtedly realize, that wars will continue to be fought by masses of men until individual men cease waging wars against other individual men—until, indeed, individuals cease warring within themselves and the Christ within —which each man really is—has overcome and illuminated "the Earth"—the human body and lower personal nature—the greatest "Devil" and only "Devil" that exists anywhere. This is the true Christianity which he affirms, "the reproduction in our lives of the spirit and quality of Jesus." Equally will it reproduce the spirit

and quality of Buddha, of Krishna, of Lao Tse, of Hermes, of Plato, of Behmen, and many another. For Jesus was not unique; the Christ-spirit and Christ-life are one, and the road to it is one. Only the tongues and the customs and the times differ. The Path is the same for all the Avatars, of yesterday and today.

## A RIPENED BROADMINDEDNESS

Speaking in Boston early in October, Bishop William Lawrence, of the Protestant Episcopal Diocese of Massachusetts, a man now over seventy years of age, voiced a ripened broadmindedness that would stand the church in good stead, could its influence actively pervade the next decade, which promises such troubluous times and difficult adjustments for professing Christians.

The Bishop referred to his own boyhood and the certain definite religious conceptions under which he was reared, pointing out that the revolutionary changes in the last fifty years in every department of life and thought demanded fresh interpretations. His problem, he declared, was the same that many others have faced or now face: "How was I to be loyal to the truth, and loyal also to the statements of the Church?" And he found it possible to remain in the Church, under reasoning like this:

> "In a Church with such principles and traditions the faith must be distinguished from the forms in which that faith is expressed. The faith is deep, mystical, vital. The forms of expression are imperfect or must change or be reinterpreted as the generations pass. . . .
>
> "Do we not make a mistake in thinking that it is the creeds that bind us together in unity? The unifying power is prayer, worship and loyalty to the personal Christ. There is no essential connection, for example, between the virgin birth and the incarnation, and so, if one's belief in the incarnation is sincere, and since the virgin birth is not essential to it, such a one may say the creed even though unable to accept the doctrine of the virgin birth. . . .
>
> "Personally, I cannot but feel that the Church is placing undue confidence in her emphasis upon formal creeds. While we are intellectually very sensitive about saying the creed, a far deeper question is: Are we morally and spiritually sensitive to its implications? For the moral and spiritual emphasis has a higher place than the doctrinal statements of the creeds."

While the reasoning of this suggests that one may "say the creed," at the same time making his own mental reservations—an obvious insincerity—yet the *spirit* of the address is true and fine. It is an effort towards unity on essentials, regardless of non-essentials. If religionists of every creed and sect the world over would try for that, a universal faith would at last emerge. It would be "deep, mystical, vital"—and most wonderful of all, it would be *true*. For the ancient Wisdom-Religion, now called Theosophy, includes the essential truths of all the world-religions of today.

## A Progressive Theologue

Symptomatic of the common sense views held by some of the more progressive churchmen of today are the expressions attributed to the Rev. Charles P. Fagnani, professor of Hebrew in the New York Union Theological Seminary, whose "interview" with John K. Mumford appears in the New York *Herald*. Among other good things, he said:

> It is the emphasis on worship and on the forms of worship, as being of divine origin and appointment and obligatory, that has divided mankind into hostile, hating groups, and prevented combination and co-operation for the common good. . . . To emphasize the divinity of Christ is not enough. We must lay greater stress on his humanity. The humanity of Christ is the guaranty of the humanness and humaneness of God. . . . There has been no crime, no lust, no uncleanness, no cruelty that men have not at one time or another predicated of their god. . . . Even the Christian God has fallen far short of being humane. . . .
>
> If the Church will devote less of its time and energy and fervor to cantankerous contention for the divinity of Christ and will direct all its tremendous power to proclaiming the humanity of Christ and the consequent humaneness of God, then when the next war threatens, the Church may have something to say in every land that will give pause to governments and politicians and voice the protests of the common people. . . .

Dr. Fagnani holds that "revelation" must be personal, coming thus at second-hand to any others than to the one experiencing it. Thus every thinking person must evaluate it for himself; no book revelation can be accepted without investigation. This is undeniably sound. But what would become of the various Christian sects, if this common sense logic were applied to them!

## Morals as Taught

Speaking at the convocation of the University of the State of New York, held at Albany, in October, Assistant State Commissioner of Education James Sullivan seriously questioned whether moral teaching in schools produced results, pointing out the fact that England, France and Germany all give moral training in public and private schools, and yet, "we are not able to say that a certain course of moral instruction has produced better people from a moral point of view than we have over here where moral instruction is notedly absent." Thus quotes the New York *Evening World*.

In Mr. Sullivan's wide experience people coming from church or parochial schools where religious and moral instruction are given are not superior to those coming from public schools where such instruction is not given. Therefore he concludes that instruction by moral precept alone is not effective. He considers the tone of morality in the homes the greatest obstacle that teachers have to overcome in the matter of giving proper moral training to the young,

as also that "instruction in morality will never be effective until the instructors are living examples of the moral precepts which the community holds up as ideal."

This is to say that "example is better than precept." It also provides a bit of evidence to controvert those optimistic thinkers who believe—perhaps, because they *want* to believe—that our own generation is less hypocritical than the one which preceded it. The moral tone of the majority of homes probably is not high, yet the majority of parents appear to be frankly *puzzled* when their children break out into some petty lawlessness or another, or voice an uncanny knowledge of the more repulsive aspects of human life.

Children are arch imitators. They repeat what they hear; reproduce what they see. Likewise do they adapt and reformulate the examples unconsciously set for them by their elders. And they read the newspapers and periodicals brought into the home, and revelled in so conspicuously by responsible adults; go to "the movies" known and unknown to their parents. How do moral platitudes, repeated until they become tiresome, weigh with the youngsters in the light of their daily experience?

## THE TRADITIONS OF ITS FATHERS

Symptomatic of the growing realization among thoughtful observers that something has happened to our "democratic" form of government were the remarks of James M. Beck, Solicitor General of the United States, at the convention of the American Bankers' Association, held at Atlantic City, N. J., late in September. Mr. Beck declared that the States are now little more than "glorified police provinces," and appealed to the members of the Association to further all movements to get the country back to the traditions of its fathers. The Nation is in no danger from without, he finds, but is confronted with the undermining of its constitutional guarantees by the passage of acts providing for the initiative and referendum in twenty-two States, by "organized class rule," by revolutionary tendency toward direct action by both organized capital and organized labor, by the enactment of socialistic measures, by the destruction of property rights, by confiscatory legislation, by the promulgation of laws for the recall of Judges and judicial decisions, and by attacks on the Supreme Court.

While some of these developments that seem dangerous to Mr. Beck may appear quite the opposite to other observers, there is no doubt that the spirit and genius of America today is of another color indeed than that of the Founders. The Republic of Brotherhood designed by the worthy craftsmen of old has suffered an eclipse, and the present curious abnormality will have to be brought into line with the true ideals—parallel in principles, if not an exact duplicate in the practical application of those principles. This is

included in the work of the greater Theosophical Movement, and earnest students of today who sense something of the Plan are engaged in promulgating the true ideas of ethics, brotherliness, unselfishness and natural religion, the traces of which may be found in the Declaration of Independence, the Constitution and in the State papers of the early years of the United States. Meantime a sick Nation drifts towards its purging. May that drastic development be mitigated by the devotion of the warrior Theosophists! It *can* be, even though these be few, if they remain constant, steady, undiscouraged—and most of all, if they labor without ceasing.

## England's Karma

A recent dispatch from London to the New York *Times* forecasts a "winter of discontent for about one-sixth of the population of England, composed of the ever-increasing army of unemployed and hosts of Government employes, whose weekly stipend is about to be curtailed." The unemployed are now said to number 1,233,-300 and it is expected that there will be 1,500,000 jobless by Christmas. Many are receiving a weekly dole from the Government, but for most only in such amount as will serve to keep body and soul together. Recommendations have been made for reductions in the pay of many army and navy officers and men, as well as Civil Service employees, to reduce taxation, which will, if enacted, affect about 5,000,000 persons.

With its influence as a world-power no longer in the ascendant, and internal economic conditions steadily growing worse, the British Empire seems to be entering into a twilight from which, on its present basis of thought and action, it likely never will emerge. The Karma of a fighting and trading nation must inevitably include the gradual loss of power and trade as a natural concomitant of the exercise of force upon other peoples and the exaltation of a materialistic civilization, based upon a religion of superstition and outworn forms. It is a saddening spectacle that tugs at human sympathies. It might be a mighty lesson to Canada, to Australia, to the United States, to an ascending Russia. But there is grave doubt if in our own country there are enough patriots possessing the calmness, intelligence—and plain, ordinary common-sense and forethought—to view the moving picture rightly. "Like produces like," but the tremendous acceleration of the *Kali Yuga* affords little opportunity for the sane consideration of problems that should have been solved long since. Meantime those to whom altruism is the only intelligent basis of action will do what they can, by precept —and by example. There is nothing else to do.

# METHODS OF SERVICE

TO serve all the time energized by the Light of the One Self is the effort in which all students are or should be engaged. To form the habit of that alertness to give one's very best without the hope of reward is the necessary qualification to be cultivated. To prepare ourselves in the art of giving is making ourselves ready for the Path of Holiness, for it is sometimes not fully understood that we learn as we teach, we gain as we give, we grow in selflessness as we sacrifice.

The first virtue is impersonal service—but what is impersonal service? Our ingrained creeds often blind us to the blunder of erecting an *idol* of impersonality. Thinking ourselves to be following impersonality, yet taking a personal view of a personage, or even a message, we are following personality; to allow others to follow us, picturing ourselves as spiritually evolved beings is perpetuating anthropomorphism and materialism. Let us not deceive ourselves by coming under the dominance of mere words.

On the Path of Service we must begin to see ourselves and all others impersonally, but how is this to be done? If we can recognize the fact that there is a false way of looking at the Law of Brotherhood as it manifests itself in Nature, and there is a true one, our task will become less difficult. We are apt to divide mankind into three classes: those who are our equals in rank and station, social or mental; those who are our superiors in that respect; and those who are inferior. The truer way is to see that every human being (as a matter of fact every manifestation in nature) is superior to us in certain respects, equal to us in others, and inferior to us in others still. Therefore to learn from all and to teach all; to be a Messenger of the Wisdom to everyone; and to see in everyone a Messenger of the Wisdom; to be bearer of the Message all the time, as also to be the receiver of Blessing, of Peace, of Knowledge all the while: this is treading the Path of the Impersonal.

"To seek out him who knows less than thou" is also "to seek for Him who is to give thee birth in the Hall of Wisdom." If Masters are the Servants of Humanity, the service of those They serve is to earn for ourselves Their blessing.

The second virtue is to give one's very best. To please those we love and to gain approval of those we admire, we make additional efforts and take greater pains with our offerings to them. In the struggle for life to become more prosperous ourselves or to enhance the happiness of our kith and kin we strive more zealously with the passing of every month. That same zest and zeal, that same enthusiasm, that same driving force which spurs us to overcome obstacles and ride triumphant to our goal, that same hard toil gladly undertaken and cheerfully rendered—all have to be applied

in our Theosophic life and endeavour. A young pianist desirous of making his mark in the world of music does not hesitate to practise for many hours a day his monotonous exercises which may jar his ears but which bring him technique; why should a young Theosophist not do likewise? It may be answered—"music is going to be the profession of that man." Then why not make a business of *Theosophy*, give ourselves to it in such a way that it will fill our whole life and being, including our profession.

We need to take ourselves in hand, mentally and morally and to fit ourselves so that we grow better and better in our sacrifice of knowledge, in the living of our life. Ensouled by the desire to serve our brother-souls leads us to the path of spiritual advancement; the mere desire for growth does not lead us to tread the Path of Service. Service of humanity, then, should be the motor power in our Theosophic efforts.

The third virtue is the discernment of right kind of service. To serve always, impersonally and to the best of our ability, in an ever widening sphere, by an ever deepening spirituality, brings us the opportunities of learning and teaching. Where and how to give, why and what to get, what is the special nature of our own Dharma —that has to be grasped. The duty of another is full of danger. Discrimination and dispassion are best acquired on the Path of Service. The higher criticism which seeing the good in all, dispassionately assigns the true value to each, can be best practised in service. The answer to the question—"what particular problems of Theosophic philosophy should we study?" comes to us flawlessly if we examine it in the light of what that one needs to be taught "who knows less than thou."

Thus impersonally giving our best with discriminative dispassion we see the Self in all. Neither by study, nor by devotion, nor by philanthropy can this be completely done; but the three merged into one reveals the Path of Service—the only Path recognized by the Masters of Theosophy.

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## Finite and Infinite

If we suppose, for a moment, infinity to be a vast and an *all-pervading* ocean, we can conceive of the individual existence of each of the drops composing that sea. All are alike *in essence*, but their *manifestations* may and do differ according to their surrounding conditions. In the same manner, all human *individualities*, although alike in nature, yet differ in *manifestations* according to the vehicles and the conditions through which they have to act. The *Yogi*, therefore, so far elevates his other principles, or let us call them vehicles, if preferred, as to facilitate the manifestation of his individuality in its original nature.—H.P.B.

# STUDIES IN THE SECRET DOCTRINE

## III

### Metaphysics of the Secret Doctrine

THE stanzas of Dzyan, on which the *Secret Doctrine* is based, belong to the same series as the fragments published under the title, *The Voice of the Silence*. This information conveyed in the preface to the latter should be made a subject for meditation, for it is a practical hint with an occult significance which students of the *Secret Doctrine* ought not to miss.

Wisdom and Compassion are inherent in Law and manifested in Nature. They are not two distinct qualities but two phases of one quality. In man the head and the heart are regarded as two different organisms. All our struggles and sufferings arise from this fundamental misconception. Recognized that head and heart are but two aspects of one nature,—there opens for us the way of the inner life. What follows is the removal of the obstacles which have covered over and obscured the narrow bridge between head and heart; then the establishment of communication; and finally the coadunition of both.

These two aspects of Wisdom and Compassion are the soul of the *Stanzas of Dzyan* and the *Voice of the Silence*. The treatises conjointly used will help to remove the barrier, to bridge the two worlds—to make our reason compassionate and our love intelligent. The *Bhagavad-Gita* performs this double task within its eighteen discourses, as does the *Dhammapada* and the very first sermon Gautama, the Buddha, delivered on the Four Noble Truths and the Noble Eightfold Path.

In the present cycle our minds are separated from compassion, and our ethical impulses prompted more by our psychic than by our spiritual nature. The study of H.P.B.'s writings uncovers the foundation-principles, intellectual and philosophic, for our ethical beliefs and views; shows us where and how we are mistaken and by what method correction can take place; endows with a living and vital soul our mental perceptions and speculations and indicates how our general knowledge can be practically applied for self-improvement and the service of others.

Purification of the mind, the removal from it of psychic impressions and Kamic influences, is the first task; only then can follow its illumination by Buddhi, the ray of Atma. Towards this first task the understanding of the physical universe metaphysically—in other words to perceive the causes of effects, to see the relation between Reality and Illusion—becomes necessary. Herein lies the reason of the reiterated insistence in the *Secret Doctrine* not to separate man from deity, or divide matter into animate and inani-

mate, or make a distinction between natural and supernatural. Man is divine; matter is living; all nature is one. Having established this proposition, the *Secret Doctrine* proceeds to show the true compartmenting of the phases and aspects of the One Life, *viz.*, Microcosm and Macrocosm, Spirit and Matter, normal and abnormal. The world of the within and that of the without; the reflecting of the above in the below; the shadowing of spirit-substance as material forms—these are explained, not as a speculative theory of cold philosophy, but as the doctrine of the practical science of life.

By fecundating that spiritual faculty of intuition referred to in the last Study, we are shown how man and nature are governed by the same Law—they are but parts of the one whole. That clear vision of understanding, that power of knowledge, *Jnana-shakti*—is acquired through a comprehension of the universals of which all particulars are but expressions. Man cannot know himself save through his own shadows cast on nature around him; conversely by the apperception of reflections which Nature projects in and on him. What else is ignorance but the result of dividing an indivisible whole? A metaphysical vision of the unity of all nature from star dust to sea sand, from atom to universe, from the erratic movement of a comet to the rhythmic beat of the human heart, leads us to the practise of brotherhood without distinction of sex, caste, creed, colour or race. Without that metaphysical vision the Law of Brotherhood cannot be fully or truly grasped, and cannot be completely or correctly applied in life. All parties, all sects, all nations preach brotherhood—they are unable to live it or promulgate it for the simple reason that the metaphysical soul of brotherhood has not been taken note of; nay, has not been noticed at all.

When we have been able to see the basis of the One Life Principle, we will be ready to see the duality of Self and not-self, of the "I" and the universe other than the "I," of God and Satan in us, of the light and the dark sides of Nature,—of the manifestation of the Law of Cycles or Periodicity. Once this duality is taken note of, we are fitted to tread the ancient road of Immortality—the realization of the Self, the growing of the universe into the "I," the inversion of Satan into God, the mergence of the dark into the never-fading glory of Light Eternal, of cycles and periods becoming Timeless Bliss. In these three processes lie all the practices of the *Secret Doctrine*—they are the beginning and end of all knowledge. Thus are to be cognized the three fundamental propositions of the *Secret Doctrine*.

The workings of the Law of Cycles are to be observed in the rest of deep sleep and in the restlessness of waking conscious existence; in the growth of spring, the fruition of summer, in the shedding of autumnal leaves and in dreary winter months of the years of our incarnation; through birthdays and anniversaries; and in

numerous other ways. Manifestation and non-manifestation, paths of forth-going and return are to be seen within ourselves; between two beats of the human heart is the same silence of *pralaya*—reflection of the Sublime Silence of *Mahapralaya*. Between those two heartbeats, which are throbs of life, we experience the silence of separation, of death. Thus the ebb and flow of motion and rest are but our experiences; and to harmonize them in one rhythmic whole of activity without motion, of activity which is rest, is to realize the Bliss of Nirvana.

First, then, to see ourselves as a part of Nature in whom Light and Darkness, Bliss and Misery, Knowledge and Nescience inhere; secondly, to see that all pairs of opposites are but manifestations of the Law of Cycles; thirdly, that there is an underlying sub-stratum of unity in which all pairs of opposites are dissolved, and Bliss—timeless and spaceless and motionless—alone *is*.

The self-evident nature of the first item is our starting point. Which of the two directions shall we follow—the Path of Light, Bliss and Knowledge or that of Darkness, Misery and Nescience? Here are the origins respectively of materialism and spirituality, of black and white magic, of mediumship, adeptship leading to Avitchi—annihilation—and Nirvana—emancipation.

Sometimes people have asked why the *Secret Doctrine* establishes the three fundamental propositions in abstruse terms of metaphysics and high philosophy. Why not give, it is suggested, the basic principles in simple and easily understandable language of religious morality? If all things in this objective universe, and the latter itself, rests in and on these fundamentals, why define and describe them in brain-wrecking terminology and mind-perplexing phraseology? Give us three simple words; if not words, then phrases; if not phrases, then sentences; at least limit them to three short paragraphs—let the preliminaries be gone through and done with!

Morality and ethics separated from philosophy and metaphysics would land us into that dire heresy of separateness referred to above—to divide wisdom from compassion, head from heart, the *Stanzas of Dzyan* from the *Voice of the Silence*. The tendency to dissociate metaphysics from science, morality, art, etc., is natural to our civilization. During the last several centuries metaphysical philosophy has been a very useless kind of speculative hair-splitting all over Europe. The western world has first to be trained in the idea that the philosophy of the Ancients is far from speculative and that eastern metaphysics is a science that is highly practical. The writings of H.P.B. go to make this amply clear. In our own Theosophical Movement we have suffered through the obtuseness of many early students who failed to see the reasons for viewing, studying and examining the teachings of the Masters through

H.P.B. in their true setting and perspective, *viz.*, metaphysical and philosophical.

In the first volume of the *Secret Doctrine* H.P.B. has gone to the trouble of pointing this out. Correcting errors in early books, she embraces the opportunity of putting us on our guard against a similar blunder. Facts and teachings of Cosmogenesis and Anthropogenesis, if they are to be fully understood, "must be examined far more from the metaphysical aspect than from what one might call a statistical standpoint, involving figures and numbers which are rarely permitted to be broadly used. Unfortunately, there are few who are inclined to handle these doctrines only metaphysically." (Vol. I, p. 169.) We must guard against the tendency of neglecting metaphysics. About such a tendency the Master once said: "Why this preaching of our doctrines, all this uphill work and swimming *in adversum flumen?* Why should the West learn from the East that which can never meet the requirements of the special tastes of the aesthetics?" And he draws his correspondent's attention "to the formidable difficulties encountered by us (the Adepts) in every attempt we make to explain our metaphysics to the Western mind." (Ibid.)

The student of the *Secret Doctrine* has to learn at the very start that "*outside* of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body." The desire to become practical occultists, if pure and genuinely unselfish, will bring the realization that practical occultism is but the lowest form of applied metaphysics.

Psychic and spiritual teachings are not more fully understood because their metaphysical basis is not contemplated upon. Is it to be wondered at, then, that the fundamentals of the esoteric science are metaphysical in character, and that the books of H.P.B. abound in lengthy and many-sided considerations of metaphysical propositions? The *Secret Doctrine* is full of metaphysical universals and particulars, of philosophical principles and details for the same reason that the Vedas and the Upanishads, the six points of view of the six Indian Schools are also full of them. The Gnostics and the Neo-Platonists, the Pythagoreans and Essenes before them also taught metaphysically. Every attempt to dissociate metaphysics from science, philosophy from psychology has resulted in the degradation of the omnipresent omniscience into a personal god, of man's divinity into carnal bestiality, of Wisdom-Religion into a religious creed.

To guard us against falling prey to that old tendency inherent in humanity, the Masters of H.P.B. sent us a noble warning. In

the first volume of the *Secret Doctrine* H.P.B. publishes verbatim the following letter to which we should always turn when meditation on the three fundamental propositions looks to us barren and dry and unpractical. We reproduce it here (S.D. I, 167) :—

> "Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally. Whenever you are able to attune your consciousness to any of the seven chords of 'Universal Consciousness,' those chords that run along the sounding-board of Kosmos, vibrating from one Eternity to another; when you have studied thoroughly 'the music of the Spheres,' then only will you become quite free to share your knowledge with those with whom it is safe to do so. Meanwhile, be prudent. Do not give out the great Truths that are the inheritance of the future Races, to our present generation. Do not attempt to unveil the secret of being and non-being to those unable to see the hidden meaning of Apollo's HEPTACHORD—the lyre of the radiant god, in each of the seven strings of which dwelleth the Spirit, Soul and Astral Body of the Kosmos, whose shell only has now fallen into the hands of Modern Science. . . . Be prudent, we say, prudent and wise, and above all take care what those who learn from you believe in; lest by deceiving themselves they deceive others . . . for such is the fate of every truth with which men are, as yet, unfamiliar. . . . Let rather the planetary chains and other super- and sub-cosmic mysteries remain a dreamland for those who can neither see, nor yet believe that others can. . . ."

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## RECKLESS PROPAGANDA

Theosophists—especially "new" ones—are prone to shout the news in the market-place, to use every effort to call the attention of every man. They are apt to feel that older hands take things too easily, that their work is a matter of form, or confined within too selfish limits. They want to know why the work is not advertised in this or that undeniably public way, etc., etc., and they lay the charge of selfishness or timidity against those who proceed with reticence and care.

Their enthusiasm and faith in effects does them credit, and sometimes refreshes the weary. But to the man who has had some glimpse of the power with which effort in the right direction arouses force in opposition, some glimpse of the multitudinous and awful tangle of Karmic lines which has wound itself during the life of the Solar System, some vision of the unguessable possibilities of the human being for good and evil, of the impossibility of gaging the ultimate effects of a given cause, the outlook is far different.

He is more apt to draw his efforts far within the "lines laid down" than to extend them without; more apt to feel that they are imposing upon him awful risks in human souls than that he is not getting enough help in spreading abroad the truth.

# AMONG FRIENDS

"THE hour has struck, Pilgrim," called Mother invitingly, as she made ready his favorite cup. "The last telling point in that wonderful letter awaits the cheering brew."

Captain Blunt deftly abetted her designs on the letter interrupted so far fifty times in the afternoon, by capturing the writing hand and consigning the pen to the rack, with the remark:

"The man makes me tired. Why can't he ever stop working! I can! But looking at all he does makes a fellow think it's a crime to be idle for a minute. I don't like it."

"Tut, tut, Captain," put in the Judge, who himself has a long distance record for work that gets done somehow, though no one ever sees him doing it.

Pilgrim's only answer was a merry smile.

"Yes," said Doctor, "there's a good deal back of that smile of indulgence he has for you, because he knows you *are* a worker. I'll warrant many a lazy one has been impelled to self-activity just by seeing it. But I could tell you a tale or two to prove perfectly that Pilgrim plays as he works, at the proper time. There are examples at play, likewise, young man."

"Well, anyway," replied the Captain, "I'm tired this afternoon of 'long, long thoughts' and I want some—"

"Sardonic persiflage!" murmured Mr. Browser, closing the little book he was holding and slipping it into his pocket.

"Sounds like swearing, but isn't," retorted the Captain, joining in the laugh. "Mr. Browser, you're improving," he went on with a pompous air; "why not proceed to a further display of the fruits of your progress? Can you hold our attention for a full ten minutes, without quoting a single quote? Answer me, sir!" and the Captain pulled out his watch with a flourish, glancing back and forth from it to the modest and blushing Browser with an anxious frown.

The latter swallowed his tea nervously, wiped his lips, gave one desperate glance around the circle of smiling faces, and then declared firmly, "I can!"

"Go!" shouted the Captain, snapping his watch.

"Well, it's like this . . . 'er . . . you see," began Mr. Browser—joining heartily himself in the shout of friendly laughter that went up at his effort.

"But I did have a really interesting experience coming over from Washington," he began again, after the Family had quieted down. "On the train I met a clergyman . . ."

"Act One, Scene One," announced the Captain sonorously, "of our thrilling melodrama, 'Browser meets the Clergy.' I hope you quoted from *Isis Unveiled* to him."

"Do be quiet, Captain," chided Mrs. Crystal, with a mocking little frown that meant the opposite.

"List to Browser," the Captain began his announcing again—to be gently but firmly restrained by Doctor, who pulled him back into the chair from which he had half arisen.

"Mr. Browser has the floor," said the Judge decidedly—so decidedly that the Captain silently agreed that he had.

"It was this way," began Browser reminiscently. "He was a thoughtful appearing man, and we fell to talking as we sat together—first about the country through which we were passing, and thence turning to other parts of the United States with which we discovered we were both familiar. Then arose a consideration of social and economic conditions, and I remarked that it seemed to me that men would have to take a 'spiritual' basis, instead of a 'material' one, before things could really get much better. He agreed with me, and then introduced himself as a clergyman, an exponent of one of the most reactionary and hide-bound theologies extant."

"Presbyterian, I'll warrant," interrupted Doctor. Mr. Browser gave no confirmation, but continued:

"It appeared that he was ministering to a flock in a little city in the middle west—a man of good education and some culture; had been able to serve in France as a Chaplain during the war; and had learned more about human nature, he told me, in those few months of service—and since—than he learned in his college and theological courses of seven years, and in all the years of his ministry prior to his army experience. I remarked that I was a student of Theosophy, and no doubt we were all trying to work towards the same ends, whatever our methods—"

"And I suppose he closed right up, like a self-righteous steel-trap," interpolated Captain Blunt sarcastically.

"Not at all," answered Browser. "He said he worshipped 'the God within—not outside'—and taught it to his people. He declared that he told them not to 'believe' anything, but to go ahead on what they themselves *knew*, for and by themselves."

"Why, that's good Theosophy," remarked the Judge, as Mr. Browser paused.

"So I told him," was the answer, "and I gave him a few further ideas, finding that his notions of Theosophy were vague and misleading—gathered, I suppose, from reading sundry Christian writers who have attacked a 'theosophy' of their own invention, after running through some of the many superstitious and misleading writings called 'theosophical' which have been published during the last twenty years. He was more than interested; he was even eager to learn.

"One thing developed in our talk was a surprise to me," and Mr. Browser leaned forward in his chair, having forgotten his self-

consciousness, "that man, liberally educated as he undoubtedly was, had no knowledge whatever of any other great spiritual teacher than Jesus. He looked upon Jesus as a *man,* recognizing what a tremendously more wonderful figure Jesus appears when considered as one who had *attained* perfection, rather than one who was *created* perfect. He called my attention to the saying attributed to Jesus: 'Be ye therefore perfect, even as your Father which is in Heaven is perfect. Greater things than I do may not ye also do.' But when I spoke of other Avatars—of Buddha, Krishna and others—pointing out the agreement in ethics and essential teachings of all the Great Ones, and that they all pointed to one Path, he was unable to follow me—not because he felt opposition, but because he was uninformed. I was astonished; I supposed that all those clergymen who were really educated men knew about other religious systems and teachers—not necessarily crediting their validity, but at least informed."

"What did he say about the 'Liberalists' and 'Fundamentalists'?" asked Pilgrim.

"Oh, we talked about them; he was actively in neither camp. He told me some of the 'Fundamentalists' actually expect Jesus to come in person before long—bodily, you know—and physically destroy the wicked; make a war—as literally as that. As soon as I found he was uninformed regarding the world's great religions, I tried to open up to him the fundamental unity of them all, leading up to the idea that there must be a great body of truth on which all are based. He was a believer in evolution and listened eagerly to a few points on the Theosophical teachings of the triple evolutionary scheme, and on Karma and especially Reincarnation, as the law and process. I tried to show him how such beings as Jesus and Buddha, if indeed they were *men* who had attained perfection, can be accounted for on no other basis than Reincarnation."

"What happened?" asked Mother.

"Why, nothing at all," was the somewhat bewildered answer. "You didn't think that he gave up the ministry, becoming forthwith a Theosophist—and living happily ever after," concluded Mr. Browser with a merry smile. "We just stopped talking after a while, and said pleasant goodbyes when he left the train."

"Ships that pass in the night!" sighed Mrs. Crystal. "But only think what an influence you may be in that man's life—I think it was wonderful!"

"Now, Browser, didn't you quote him *anything*?" demanded the Judge.

"Of course I did," laughed Mr. Browser, "suggested some books to read, too, and he actually put the names of them down in his note-book. Yes, and I told him where he could get them, too, in the city he was about to visit."

"It *was* wonderful—wasn't that your word, Laura?" remarked Captain Blunt quietly. "I've tried to talk with clergymen myself more than once, and they have always fairly bristled. What's your secret?"

"No secret at all," answered Browser gently, "I just guess I didn't rub him the wrong way."

"Um," said the Captain thoughtfully.

"Quite a lesson somewhere, and for every one of us," remarked Pilgrim musingly. Then he added, "Seems to me Browser was canny enough to 'find the points of agreement' between himself and his fellow-passenger, and go on into further talk and discussion on the basis of *them*."

"That was real occultism," said Mother, as Mr. Browser left the room in search of his hat and coat.

"Yes," agreed the Judge, "and here's another lesson in Browser's experience, at least for me: there must be many clergymen like this man he talked with, in the many small towns and cities all over the country—good, thinking men who are rather 'buried' and whose names are never heard of outside of their own particular fields—men who are bigger than their theologies, and doing for their people a work which, if not directly Theosophical, or even leading to Theosophy, is at least broader than we sometimes suspect. When they are unselfish and undogmatic, as this man was, and when their lives are devoted to others—and especially when they try to help people to stand upon their own intellectual feet—*they also serve*. Yet, the pity is, so many are the missing links of life and nature for that man, he can not do else than present a distorted view of life and facts. A special 'Brotherhood' of Christians, a special Christ, a *Nature* outside of Man, are enough to keep people enchained in dogma for milleniums. They can't get out save by the *whole* of the philosophy. However, the clergyman had his test in that chance meeting. *Is* he willing to follow Truth wherever it may lead him?"

"Well," spoke Captain thoughtfully, as he too moved toward the door, "I wish even all of us could honestly answer 'yes' to that question!"

# MESMERISM

THIS is the name given to an art, or the exhibition of a power to act upon others and the facility to be acted upon, which long antedate the days of Anton Mesmer. Another name for some of its phenomena is Hypnotism, and still another is Magnetism. The last title was given because sometimes the person operated on was seen to follow the hand of the operator, as if drawn like iron filings to a magnet. These are all used to-day by various operators, but by many different appellations it has been known; fascination is one, and psychologizing is another, but the number of them is so great it is useless to go over the list.

Anton Mesmer, who gave greater publicity in the Western world to the subject than any other person, and whose name is still attached to it, was born in 1734, and some few years before 1783, or about 1775, obtained great prominence in Europe in connection with his experiments and cures; but, as H. P. Blavatsky says in her *Theosophical Glossary,* he was only a rediscoverer. The whole subject had been explored long before his time—indeed many centuries anterior to the rise of civilization in Europe—and all the great fraternities of the East were always in full possession of secrets concerning its practice which remain still unknown. Mesmer came out with his discoveries as agent, in fact—though, perhaps, without disclosing those behind him—of certain brotherhoods to which he belonged. His promulgations were in the last quarter of the century, just as those of the Theosophical Society were begun in 1875, and what he did was all that could be done at that time.

But in 1639, one hundred years before Mesmer, a book was published in Europe upon the use of mesmerism in the cure of wounds, and bore the title, *The Sympathetical Powder of Edricius Mohynus of Eburo.* These cures, it was said, could be effected at a distance from the wound by reason of the *virtue* or *directive faculty* between that and the wound. This is exactly one of the phases of both hypnotism and mesmerism. And along the same line were the writings of a monk named Uldericus Balk, who said diseases could be similarly cured; in a book concerning the lamp of life in 1611. In these works, of course, there is much superstition, but they treat of mesmerism underneath all the folly.

After the French Academy committee, including Benjamin Franklin, passed sentence on the subject, condemning it in substance, mesmerism fell into disrepute, but was revived in America by many persons who adopted different names for their work and wrote books on it. One of them named Dodds obtained a good deal of celebrity, and was invited during the life of Daniel Webster to lecture on it before a number of United States senators. He called his system "psychology," but it was mesmerism exactly, even

to details regarding nerves and the like. And in England also a good deal of attention was given to it by numbers of people who were not of scientific repute. They gave it no better reputation than it had before, and the press and public generally looked on them as charlatans and upon mesmerism as a delusion. Such was the state of things until the researches into what is now known as hypnotism brought that phase of the subject once more forward, and subsequently to 1875 the popular mind gave more and more attention to the possibilities in the fields of clairvoyance, clair-audience, trance, apparitions, and the like. Even physicians and others, who previously scouted all such investigations, began to take them up for consideration, and are still engaged thereon. And it seems quite certain that, by whatever name designated, mesmerism is sure to have more and more attention paid to it. For it is impossible to proceed very far with hypnotic experiments without meeting mesmeric phenomena, and being compelled, as it were, to proceed with an enquiry into those as well.

The hypnotists unjustifiably claim the merit of discoveries, for even the uneducated so-called charlatans of the above-mentioned periods cited the very fact appropriated by hypnotists, that many persons were normally—for them—in a hypnotized state, or, as they called it, in a psychologized condition, or negative one, and so forth, according to the particular system employed.

In France Baron Du Potet astonished every one with his feats in mesmerism, bringing about as great changes in subjects as the hypnotizers do now. After a time and after reading old books, he adopted a number of queer symbols that he said had the most extraordinary effect on the subject, and refused to give these out to any except pledged persons. This rule was violated, and his instructions and figures were printed not many years ago for sale with a pretense of secrecy consisting in a lock to the book. I have read these and find they are of no moment at all, having their force simply from the will of the person who uses them. The Baron was a man of very strong natural mesmeric force, and made his subjects do things that few others could bring about. He died without causing the scientific world to pay much attention to the matter.

The great question mooted is whether there is or is not any actual fluid thrown off by the mesmerizer. Many deny it, and nearly all hypnotizers refuse to admit it. H. P. Blavatsky declares there is such a fluid, and those who can see into the plane to which it belongs assert its existence as a subtle form of matter. This is, I think, true, and is not at all inconsistent with the experiments in hypnotism, for the fluid can have its own existence at the same time that people may be self-hypnotized by merely inverting their eyes while looking at some bright object. This fluid is composed in part of the astral substance around every one, and in part of

the physical atoms in a finely divided state. By some this astral substance is called the *aura*. But that word is indefinite, as there are many sorts of aura and many degrees of its expression. These will not be known, even to Theosophists of the most willing mind, until the race as a whole has developed up to that point. So the word will remain in use for the present.

This aura, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self,* which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office. And it is just here that the Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

When the hypnotic or mesmerized state is complete—and often when it is partial—there is an immediate paralyzing of the power of the body to throw its impressions, and thus modify the conceptions of the inner being. In ordinary waking life every one, without being able to disentangle himself, is subject to the impressions from the whole organism; that is to say, every cell in the body, to the most minute, has its own series of impressions and recollections, all of which continue to impinge on the great register, the brain, until the impression remaining in the cell is fully exhausted. And that exhaustion takes a long time. Further, as we are adding continually to them, the period of disappearance of impression is indefinitely postponed. Thus the inner person is not able to make itself felt. But, in the right subject, those bodily impressions are by mesmerism neutralized for the time, and at once another effect follows, which is equivalent to cutting the general off from his army and compelling him to seek other means of expression.

The brain—in cases where the subject talks—is left free sufficiently to permit it to obey the commands of the mesmerizer and compel the organs of speech to respond. So much in general.

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*Atma, in its vehicle Buddhi. [Ed.]

We have now come to another part of the nature of man which is a land unknown to the Western world and its scientists. By mesmerism other organs are set to work disconnected from the body, but which in normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is—in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. They are those which in a second of time seize and keep the faintest trace of any object or word coming before the waking man. They not only keep them, but very often give them out, and when the person is mesmerized their exit is untrammelled by the body.

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the ethereal body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures, thus seized from every quarter, are normally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as colour does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can exert under proper conditions a force equal to the viewless wind when it levels to earth the proud constructions of puny man.

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of Spirit, and is the God—the Father—within who guides His children up the long steep road to perfection. Let not the idea of it be degraded by chaining

it to the low floor of mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit—and this is against the testimony of the ages.

A Paramahansa of the Himalayas has put in print the following words: "Theosophy is that branch of Masonry which shows the Universe in the form of an egg." Putting on one side the germinal spot in the egg, we have left five other main divisions: the fluid, the yolk, the skin of the yolk, the inner skin of the shell, and the hard shell. The shell and the inner skin may be taken as one. That leaves us four, corresponding to the old divisions of fire, air, earth, and water. Man, roughly speaking, is divided in the same manner, and from these main divisions spring all his manifold experiences on the outer and the introspective planes. The human structure has its skin, its blood, its earthly matter—called bones for the moment, its flesh, and lastly the great germ which is insulated somewhere in the brain by means of a complete coat of fatty matter.

The skin includes the mucous, all membranes in the body, the arterial coats, and so on. The flesh takes in the nerves, the animal cells so-called, and the muscles. The bones stand alone. The blood has its cells, the corpuscles, and the fluid they float in. The organs, such as the liver, the spleen, the lungs, include skin, blood, and mucous. Each of these divisions and all of their subdivisions have their own peculiar impressions and recollections, and all, together with the coördinator the brain, make up the man as he is on the visible plane.

These all have to do with the phenomena of mesmerism, although there are those who may think it not possible that mucous membrane or skin can give us any knowledge. But it is nevertheless the fact, for the sensations of every part of the body affect each cognition, and when the experiences of the skin cells, or any other, are most prominent before the brain of the subject, all his reports to the operator will be drawn from that, unknown to both, and put into language for the brain's use so long as the next condition is not reached. This is the Esoteric Doctrine, and will at last be found true. For man is made up of millions of lives, and from these, unable of themselves to act rationally or independently, he gains ideas, and as the master of all puts those ideas, together with others from higher planes, into thought, word, and act. Hence at the very first step in mesmerism this factor has to be remembered, but nowadays people do not know it and cannot recognize its presence, but are carried away by the strangeness of the phenomena.

The very best of subjects are mixed in their reports, because the things they do see are varied and distorted by the several

experiences of the parts of their nature I have mentioned, all of which are constantly clamouring for a hearing. And every operator is sure to be misled by them unless he is himself a trained seer.

The next step takes us into the region of the inner man, not the spiritual being, but the astral one who is the model on which the outer visible form is built. The inner person is the mediator between mind and matter. Hearing the commands of mind, he causes the physical nerves to act and thus the whole body. All the senses have their seat in this person, and every one of them is a thousand-fold more extensive in range than their outer representatives, for those outer eyes and ears, and sense of touch, taste, and smell, are only gross organs which the inner ones use, but which of themselves can do nothing.

This can be seen when we cut off the nerve connection, say from the eye, for then the inner eye cannot connect with physical nature and is unable to see an object placed before the retina, although feeling or hearing may in their way apprehend the object if those are not also cut off.

These inner senses can perceive under certain conditions to any distance regardless of position or obstacle. But they cannot see everything, nor are they always able to properly understand the nature of everything they do see. For sometimes that appears to them with which they are not familiar. And further, they will often report having seen what they are desired by the operator to see, when in fact they are giving unreliable information. For, as the astral senses of any person are the direct inheritance of his own prior incarnations, and are not the product of family heredity, they cannot transcend their own experience, and hence their cognitions are limited by it, no matter how wonderful their action appears to him who is using only the physical sense-organs. In the ordinary healthy person these astral senses are inextricably linked with the body and limited by the apparatus which it furnishes during the waking state. And only when one falls asleep, or into a mesmerized state, or trance, or under the most severe training, can they act in a somewhat independent manner. This they do in sleep, when they live another life than that compelled by the force and the necessities of the waking organism. And when there is a paralyzation of the body by the mesmeric fluid they can act, because the impressions from the physical cells are inhibited.

The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when certain major sets of nerves are affected others by sympathy follow into

the same condition. So it often happens with mesmerized subjects that the arms or legs are suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the fore-arm, although the head was the only place touched.

There are many secrets about this part of the process, but they will not be given out, as it is easy enough for all proper purposes to mesmerize a subject by following what is already publicly known. By means of certain nerve points located near the skin the whole system of nerves may be altered in an instant, even by a slight breath from the mouth at a distance of eight feet from the subject. But modern books do not point this out.

When the paralyzing and change of polarity of the cells are complete the astral man is almost disconnected from the body. Has he any structure? What mesmerizer knows? How many probably will deny that he has any structure at all? Is he only a mist, an idea? And yet again, how many subjects are trained so as to be able to analyze their own astral anatomy?

But the structure of the inner astral man is definite and coherent. It cannot be fully dealt with in a magazine article, but may be roughly set forth, leaving readers to fill in the details.

Just as the outer body has a spine which is the column whereon the being sustains itself with the brain at the top, so the astral body has its spine and brain. It is material, for it is made of matter, however finely divided, and is not of the nature of the spirit.

After the maturity of the child before birth this form is fixed, coherent, and lasting, undergoing but small alteration from that day until death. And so also as to its brain; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. They are suffering always what the ancients called "the constant momentary dissolution of minor unities of matter," and hence within each month there is a perceptible change by way of diminution or accretion. This is not the case with the inner form. It alters only from life to life, being constructed at the time of reincarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached it stops the further extension of the body, making possible what are known to-day as average weights and average sizes. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se,* but to the fact that the term of the astral

body is reached, when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

Now, as in our physical form the brain and spine are the centres for nerves, so in the other there are the nerves which ramify from the inner brain and spine all over the structure. All of these are related to every organ in the outer visible body. They are more in the nature of currents than nerves, as we understand the word, and may be called *astro-nerves*. They move in relation to such great centres in the body outside, as the heart, the pit of the throat, umbilical centre, spleen and sacral plexus. And here, in passing, it may be asked of the Western mesmerizers what do they know of the use and power, if any, of the umbilical centre? They will probably say it has no use in particular after the accomplishment of birth. But the true science of mesmerism says there is much yet to be learned even on that one point; and there is no scarcity, in the proper quarters, of records as to experiments on, and use of, this centre.

The astro-spinal column has three great nerves of the same sort of matter. They may be called ways or channels, up and down which the forces play, that enable man inside and outside to stand erect, to move, to feel, and to act. In description they answer exactly to the magnetic fluids, that is, they are respectively positive, negative, and neutral, their regular balance being essential to sanity. When the astral spine reaches the inner brain the nerves alter and become more complex, having a final great outlet in the skull. Then, with these two great parts of the inner person are the other manifold sets of nerves of similar nature related to the various planes of sensation in the visible and invisible worlds. These all then constitute the personal actor within, and in these is the place to seek for the solution of the problems presented by mesmerism and hypnotism.

Disjoin this being from the outer body with which he is linked, and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them often, and often giving them fright. This is testified to by all the best writers in the Western schools.

Now this inner man is not by any means omniscient. He has an understanding that is limited by his own experience, as said before. Therefore, error creeps in if we rely on what he says in the mesmeric trance as to anything that requires philosophical knowledge, except with rare cases that are so infrequent as not to need consideration now. For neither the limit of the subject's power to know, nor the effect of the operator on the inner sensoriums described above, is known to operators in general, and especially not

by those who do not accept the ancient division of the inner nature of man. The effect of the operator is almost always to colour the reports made by the subject.

Take an instance: A. was a mesmerizer of C., a very sensitive woman, who had never made philosophy a study. A. had his mind made up to a certain course of procedure concerning other persons and requiring argument. But before action he consulted the sensitive, having in his possession a letter from X., who is a very definite thinker and very positive; while A., on the other hand, was not definite in idea although a good physical mesmerizer. The result was that the sensitive, after falling into the trance and being asked on the question debated, gave the views of X., whom she had not known, and so strongly that A. changed his plan although not his conviction, not knowing that it was the influence of the ideas of X. then in his mind, that had deflected the understanding of the sensitive. The thoughts of X., being very sharply cut, were enough to entirely change any previous views the subject had. What reliance, then, can be placed on untrained seers? And all the mesmeric subjects we have are wholly untrained, in the sense that the word bears with the school of ancient mesmerism of which I have been speaking.

The processes used in mesmeric experiment need not be gone into here. There are many books declaring them, but after studying the matter for the past twenty-two years, I do not find that they do other than copy one another, and that the entire set of directions can, for all practical purposes, be written on a single sheet of paper. But there are many other methods of still greater efficiency anciently taught, that may be left for another occasion.

WILLIAM Q. JUDGE, IN LUCIFER.

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## PSEUDO-INITIATES

There are yet in Europe and America some advanced students, some neophytes of the third and perchance of the second section, and a few "natural born seers." But like a gallant ship sinking under the weight of barnacles attached to it, even they lose daily ground, owing to the indiscretions of hundreds of self-deluded parasites, who would have people believe each of them brings to humanity a new Revelation from heavens! It is the adherents of the "adepts" of this latter class, who believe in and unwisely defend them, but who, deluding themselves, but delude others, who thus create all the mischief. And these, we say, are but an impediment to the progress of THE Science. They only *prevent the few true adepts, that remain, to come out and publicly assert the survival of the ancient knowledge and—their own existence.*—H.P.B.

# LIVING THE LIFE

Dear Companions:

What you say about "incarnations like H.P.B. and W.Q.J. being evidently governed by conditions widely different from ordinary humanity" is correct. If we would look at the body—H.P.B. as a mirror which reflected from above and from below as well, giving back to each who confronted it his own reflection according to his nature and power to perceive, we might get a better understanding of her nature. To the discriminative, it was a well of inspiration; in it the common-place, the Judas, the critic, and every other saw himself reflected. Mighty few caught a glimpse of the real individuality. Each got the evidence that he sought. We have the Master's words that the body of H.P.B. was the best that they had been able to obtain for many centuries. Those who looked at the body and its human characteristics, got what that view was capable of giving them; those who looked at the mind behind, got what came from it, in the degree of their comprehension; those who were able to look into the causes of things, saw what their depth of sight gave them—more or less of Truth. "By their fruits, ye shall know them."

The Jews are still looking for a coming Messiah. It is very, very few who discover the "Presence," and among them, even, the tendency is to relate it to the present times and surroundings only, and so miss the greater scope. Many years after such visits, one here and there begins to see landmarks that indicate that "someone of importance" has been among the people; but they too relate everything to *their* "present time"—and so it goes, each "discoverer" putting his construction on the facts, while there results an exoteric degradation of Truth—a regard of events and persons, rather than an understanding of truths imparted; finally, someone else has to come, facing similar treatment. All the time, however, and each time, an impress is made upon the thought of the age and humanity gains a little; there is no other way.

It is interesting to turn to the "Esoteric Character of the Gospels," by H.P.B. "Theosophists—at any rate some of them—who understand the hidden meaning of the universally expected Avatars, Messiahs, and Sosioshes and Christs—know that it is no end of the world, but the consummation of the age—that is, the close of the cycle—that is fast approaching." (This was written November and December, 1887, and January, 1888.) She said, "There are several remarkable cycles that come to a close at the end of this century (nineteenth). First, the five thousand years of the Kali-Yuga cycle; again, the Messianic cycle of the Samaritan (also Cabalistic) Jews, of the Man connected with Pisces. It is a cycle historic and not very long, but very occult, lasting about 2155 years,

but having a true significance only when computed by lunar months. It occurred 2410 and 255 B.C. or when the equinox entered into the sign of the Ram, and again into that of Pisces. When it enters, in a few years, the sign of Aquarius, psychologists will have some extra work to do, and the psychic idiosyncrasies of man will enter on a great change."

This "great change" I think can be stated in three words: *Susceptibility to suggestion,* good, bad or indifferent. Look about you and see if this is not so? Are the "Messiahs" of to-day using suggestion? Was there ever a time when men should use their reason more than at the present time, based upon the widest possible consideration of facts collected for humanity? Jesus said, "Take heed lest no *man* lead you astray, for many shall come in my name, saying, 'I am the Christ,' and shall lead many astray. . . . If any man shall say unto you, 'Behold, he is in the wilderness,' go not forth; 'behold he is in the inner chambers,' believe them not. For as the lightning (light) cometh from the East, and is seen even in the West, so shall be the *presence* of the Son of Man." The esoteric savior is no *man,* but the *divine principle* in every human being. What is needed is a knowledge of the Path that leads to Him or It. The foolish look for a "Man," the wise look for a "Message." Few know the Messenger when He comes, but it is possible for many to know a true Message by putting it to every conceivable test. The "Messiah" has come and gone; but He has left the "Comforter"—His Message. He will return, but not for several generations of men. It is possible for men to get at the truth of these things if they will take the trouble to make the search in all sincerity.

H.P.B. said, "Do not follow me nor my path; follow the Path I show, the Masters who are behind." This she knew to be the safe course for all, for each one will judge of the words and deeds of a personality from his own standpoint and understanding, some under-rating, some exaggerating, and some with indifference. At the same time, for those who are able to see behind the veil of physical *maya,* there is recognition of those who are traveling the same path, and in that recognition, there is comfort and help which extends from the smallest to the greatest—a great band of brothers which includes the Masters as the Guides and the Consummation. "Whosoever does it unto the least of these, does it unto me."

A *Siddha-Purusha* (perfect man) is like an archeologist who removes the dust and lays open an old well which has been covered up by ages of disuse. The Avatara, on the other hand, is like an engineer who sinks a new well in a place where there was no water before. Great Men give salvation to those only who have the waters of piety hidden in themselves, but the Avatara saves him too whose heart is devoid of love and dry as a desert.

# WHAT IS KARMA?

THERE is no man so degraded, no man so ignorant, no man so wise, that he has not longed for perfection. Even by the very keenness of the consciousness of his imperfections, of his limitations, of his living so much below the ardent vision of the Soul's desire, he is led by re-action to think of their opposite, perfection. If we go to the very derivation of the word itself we shall see that perfection comes from *per facio*, through acting, or that which is acquired through action. Wherever we look, whether on what we ourselves do, or outside, we see incessant change going on and we know that all the change—whether it brings peace and promise, or sorrow and despair of the heart—all change comes about through action.

The word, Karma, was used by Madame Blavatsky to express the great fundamental thought that every manifested thing has been produced through action; that everything from that moment of its genesis to the period of its dissolution has come about through action. But had she used our English word, action, she would not have been able to convey to minds saturated with preconceived ideas the larger meaning of that term.

Behind every action, then, implicit in every action, there is intelligence; that is, perception, and choice of one thing rather than another, which causes the action and induces the change. Further, wherever there is intelligence, there is consciousness or Spirit, which possesses the intelligence, whether in large or in small degree. Though the body has a life of its own, just as we have a life of our own, and our minds have a life of their own, yet in those things in which we make use of our bodies or of our minds, before they act we have to give the impulse to action.

Karma presents to us three wonderful aspects in ourselves or in anything else, visible or invisible; first, the action as we perceive it—objective nature. Next, there is an invisible, indwelling, energizing nature behind the cognizable nature in ourselves and in all nature—the mind. Behind that, the Spirit, the consciousness, which adds to the intelligence by experience and observation.

While man is said to be Spirit and Soul and body, Theosophy teaches that they are common to everything in Nature, whether in the grain of sand, in the cells of our body or in the very hairs of our head. Every complex thing in Nature is nothing but combinations and re-combinations of Spirit, Soul and body. In some, body predominates, in others Soul predominates, while Spirit broods over all. Whether we consider a fleck of smoke or a ray of sunlight, a Judas or a Jesus, a grain of sand or a sun, all are centres of energy, or accretions of energy and Spirit, each acting from the inherent life power in itself, because action is nothing but the intercommuni-

cability of the One Spirit. If that motion of the particles, or Souls, amongst themselves is frictionless, there is no manifested action; there is Nirvana; there is Heaven. But if there is ignorance of its own nature, ignorance of the nature of other Spiritual units, or souls, it inevitably follows that there is interferent action; it is off the plane of Spirit, the plane of the immortal, and is on the downward arc of the descent from Purusha to Prakriti, the descent from Spirit to Matter, a process which we see.

We talk of Spirit in the terms of matter; we talk of soul in terms of matter; we talk of mind in terms of matter. Once divide Spirit, it is no longer Spirit; once have disharmony of Spirit, it is no longer Spirit. If we see that man is a Spirit, no more separate from the eternal, boundless Supreme Spirit than a ray of sunlight is separate from the sun, or, as the Gita says, "As a single sun illuminateth the whole world, even so doth the One Spirit illumine every body," then we shall be free from the idea that God is an outside power, an outside ruler who will favor some and condemn others.

It was to destroy the false ideas we have so long held, ideas which we have held of the real in us and the real behind all Nature, that Jesus, that Buddha, that Krishna and so many, many others of like nature came. They came not to condemn; they came not to obtain a personal following. They came to point out the way; they came to teach that every man is the author and the finisher of his own destiny and that he is where he is as the result of his own past actions, both the good and evil in him, both the strength in him and the weakness in him; that he is his own God, that he is his own devil, and that today, as yesterday, as tomorrow, as always, he is his own Master. We can see that all evil fruit in ourselves we can change; we can see that all good fruit in ourselves we can retain, and whatever we see in our neighbor that is hurtful to him and to others, we can do by him as hath been done by us; we can point out to him that there is a gospel of the rational explanation of things whereby the good man becomes better, and the bad man may become good; whereby the impure man may gain purity, and the ignorant man, Knowledge; this is Karma.

Karma, then, from the point of view of the individual, deals with but two things, souls and the causes they set up. "All," says the teaching, "is soul and spirit ever evolving under the rule of Karma inherent in the whole;" therefore, inherent in every part. When I act, Karma is set in motion. But since Karma inheres not in me alone but in the whole, the whole mass re-acts to the action I set up; how else could it be on the plane of Spirit? Disturb one molecule of water in an "infinite" tank and the whole mass will move in accordance with the motion, while the re-action of the mass takes the molecule to the point where it wishes to go. Now, apply that to ourselves. The moment a man recognizes that he is not

conceived in iniquity and born in sin, that he is not a poor, miserable sinner, incapable of doing for himself, incapable of doing anything but evil to others, and recognizes that he is part of that ancient, constant, eternal and imperishable Supreme Spirit which is the only Deity, and that he is Its embodiment, he will begin to struggle to gain divine knowledge. Then will he begin to struggle to make his output of thought and feeling and speech, divine, beneficent, frictionless, falling as the rain from the heavens, with an even distribution upon the just and the unjust, the same to all creatures.

Karma to us as persons represents the effects and evil consequences of our past ignorant actions, but Karma from the Spiritual standpoint means the power of every soul to reach perfection, to manifest the triune Godhead, the Spirit, the Soul, and the Mind, of man. Can we not see that all this change springs from the desire of all Souls from the bottom to the top of this vast ladder of being, to come into harmony, into equilibrium, into realization of the One Spirit? "So many men on earth, so many gods in heaven." Old bonds cannot be put off by repression, by restraint, but regeneration has to begin at the same point where damnation began—from the inmost core and center of our being. Regeneration begins the moment a man takes the attitude that none other has made him prisoner but himself; when he takes the attitude that now that he sees better, knows better, he will do better; that he will ceaselessly spend himself for all to restore the equilibrium which he has disturbed in all the ages past in the evolution of other souls. He sees that he himself has been one of the losers, being one with Soul, and that he must now restore the harmony, the fraternity, the concord which he has disturbed. He sees that men are brothers because they are fellow souls, not because their bodies came from the same parents; brothers, not fellow members of a party, not fellow members of a sect, but—Spirit, Soul and body, linked in unison in the individual, and the individuals linked with the One. The sun ray tips with its golden light the mesquite and the cactus on the desert as well as it did the face of Him who was on the tree; the other end of the sun ray is in the Sun. To live in the light and not in that upon which the light falleth, that is Karma.

# THE HEART PATH

IN considering the power of H.P.B.'s and W.Q.J.'s teachings to move through the years; to pass unscathed through all the miserable failures of societies of students and professed Theosophists, and with increasing power to go ever on awakening and illuminating new generations of workers in all lands, the student may merely think that it is all because of the colossal intellect, the vast mind, of H.P.B. manifested in those works.

But it is not so. The real reason is that the esoteric and exoteric Theosophy proceeded and proceeds from the Immortal Masters of the Heart Doctrine. That is what makes the teachings of Theosophy unique and *alive*. That is what gives a growing power to the Theosophical Movement not to be found in the work of those promulgating translations of the Ancient Sanskrit Scriptures.

Those who come into Theosophy in dead earnest must sooner or later realize that there are two paths. The one is that of liberation from the ceaseless rounds of re-birth. How is this accomplished? By *realizing* that each one is The Permanent Self. That alone is the real and all else is fleeting illusion. Such is the continual urge of the Upanishads and other scriptures that have come to the reading public. Thrice great is he who climbs this path to its lofty top. He becomes Pratekya Buddha. Caring nothing for the woes of mankind or to help it—for he knows that those woes are illusionary and that he is The Real—but only for his own bliss, he enters Nirvana and disappears from the sight and hearts of men forever. The Pratekya Buddha's is, indeed, "only a state of high intellectual development with no true spirituality."

There is now brought home to us the pregnant fact that had H.P.B. and W.Q.J. gone that Way there could not have been THEOSOPHY. Wherever and whenever the motive and end in view is final liberation for the devotee, it is the Open Path, and the head doctrine which takes one to and over it is really the embodiment of the external and non-existing, even though it calls for the sacrifice of the impermanent to The Permanent. For, in truth, that permanent State of Absoluteness—Nirvana—enduring forever from the time measure of personal man, must come to an end some day.

Now the Heart Path, that taken by our "Friends of Old Time and of The Future," is the embodiment of the true divine wisdom: the Permanent and Everlasting. It is the path of self-sacrifice, of self-immolation, all the way. Yet it is not the path of horror the selfish may think it. The self-sacrifice is from the heart basis. We may get a little closer to a comprehension of it by considering the love of a mother. Her child ill with infectious disease. Without thought of herself, she will enter the sick-room, take on all the

risks, be in the loathsome conditions, and labour for the welfare of the beloved. To her no question of profit or loss arises; it is no state of horror or bone cracking sacrifice: she is irresistibly moved to help another. Many a loving mother, despite her ignorance of abstruse themes, is far nearer the occultism of the Heart Doctrine than aristocrats of philosophy.

It is very clear, then, that the true Theosophist, not having the individual determined purpose of attaining himself Nirvana, will make his own the motive, aim, and purpose of the Great Predecessors who beckon him on. He will endeavour to take each step in life, deal with each problem, in order by his example ("unseen" though it may be) to help others similarly placed; or others, who in the course of generations will be in such a position. If an aspect of *rajas* presses, he will deal with it from the basis of The Eternal. Why? That he may get cleaner; that he may "progress," that he may have peace? No. That all others struggling under the mesmerism of King Mara may receive help. If disappointment comes (or rather, as each one comes) he will not think: "I am working out *my* karma. I will overcome this because *I* want liberation, freedom from the bondage of the world." But he will consider: "Others—weaker ones—are right now faced with even greater discouragement;" he will send them help; for their sake he will have perseverance as One who doth forevermore endure.

Everything of pain and trial that comes our way, is to be dealt with as helping all others similarly placed. Joyful conditions as measured by the world, have much power to delude and wreck. So we go through them also as we think others should. We work not to exhaust "our" karma—we have no personal karma; we seek not liberation for our SELF alone. We work for all mankind, the whole of Nature. Whatever comes now and to the endless end, we go through as the REAL, for them—The Great Orphan Humanity.

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## SAVIOURS

Buddhism is no "Theism" since Buddhists do not believe in a "personal God," and reject altogether *Revelation*. They "take refuge in Buddha" and call him "Saviour" not because they regard him as a *god* but, on account of the "Enlightened Teacher" having saved humanity from the great darkness of superstition, from blind faith in the teachings of fallible men and belief in their authority. Siddartha Buddha *is* a saviour indeed, for, taking us by the hand he was the first to show us the way to true *salvation*—deliverance from the miseries of human life; future everlasting misery and eternal bliss depending but upon our own personal merits. *We are our own Saviours.*—H.P.B.

# CLOSE AT HAND

OF hard intellectual study of Theosophical books there seems to be no end. It has to be done, of course. We have to get these teachings into our heads if we are ever to promulgate them intelligently. So we study away at classifications, learn the difficult names of various divisions of Nature, rack our brains and powers of projection over diagrams, consider and try to sort out the relations of the many different classes of beings, high and low, that are written about in *The Secret Doctrine*.

We take notes. We write papers and summaries. We try to synthesize various passages in the books. We memorize. We imitate, in fact, the practices and processes of university students who are specializing in something—do the very things we used to do when we were in school or college. We crowded and crammed it in. Life with its realities came along and promptly battered it out. Directly within our own experience lies the proof that those methods will no more bring us *knowledge* to-day than they did years ago.

They have their place. They are distinctly necessary. We cannot gain an intellectual acquaintance with our noble philosophy by any other method than just such hard digging work; and we will have to keep working away at it, no doubt, until the last chapter of our incarnation is ended and the book of active personal life closed for us.

But, let us not deceive ourselves with any idea that we are learning Theosophy and gaining an understanding of it by pursuing these courses. That is not true. We are learning *about* Theosophy—quite a different thing—just as different as "information" is, for instance, from "knowledge," the proper relation and assimilation of the many "informations."

There are many "book" Theosophists who can tell you no end of things about the Manu, yet, plainly, they believe Manu to be a being—a sort of a new "Personal God." They are well acquainted with the Lipika and other "Lords of Karma," yet, only as another type of *extraneous* Deity, or Law, for they fail to grasp the fact that they are, themselves, the "Recording Angels," as utterly as that they, too, are Manus, types of Humanity. They speak intimately about the Logos, making still another type of "Personal God" as an *infinite Being!* Yet we are some of those beings composing the many hosts of Dhyan Chohans, or, the Logos. The word Logos itself by derivation means "word" or "tone"—a vibration—the mass chord of an immense concourse of conscious beings. The Logos is not a "thing," in itself and could have no existence but for the beings who constitute and issue it. Again, they speak of "Cosmic Consciousness," whatever that may be, as if it were quite

within the intellectual grasp of the most casual student. *Words* can be used in a fluent manner, without having any real idea of their true significance and relation. The fact is, none of us ought to use any words whatever unless they mean something to us—and unless *we are continually thinking out for ourselves what they do mean to us,* and whether the meaning we give them is the meaning the Teacher had in mind when She used them.

If we will begin to set to work *that* way, we will begin to learn Theosophy itself.

Nobody ever got knowledge out of a book. Books provide information, true or untrue, by use of which knowledge may be gained, perhaps, by the user. A book is only a *chart* or *map.* One could sit in his own living-room and "map" himself around the world night after night, yet not really *know* any more morning after morning than he did before he picked up his map. You *sail* by a chart; you *travel* by a map; and once having tested these things out and visited those countries you know what is there by your own observation and experience, and can then assimilate what you have observed, thus gaining knowledge.

So it is with many of us in studying Theosophy: knowing what is in the book will not in itself give us knowledge. If we think it will, and pursue such dead-letter study as many "well-informed" students do—we will have only dead-letter understanding, and will find ourselves in queer, unwarranted mental places, thinking and trying to make others think we are so learned!

Reaching out after something that is afar off; trying to "go" to *distant* states; objectifying of every idea and every concept; seeking outside among phenomena for the noumena; trying to find Masters "beyond the Himalayas": all these are the errors of "head learning."

Every one of the true old writings down the ages, every one of the Blessed Teachers of whom we have any record or even faintest tradition—Teaching and Teachers all specifically instruct and warn students that knowledge is to be sought *within*—never outside.

Says the old teaching: "What is here, that is there; what is there, that also is here. He goes from death to death who sees a difference between them." And so we go from "death to death," from incarnation to incarnation—alas! so many of us!—ever seeking what is "there" outside ourselves, when the truth is, that it is right "here" all the time. What we seek outside ourselves is right within the seeker himself—is in strictest truth the Seeker Himself!

In naming and tabulating our "principles," we too often forget that the self-conscious thinkers, are not *any* of our principles. The "principles" are our instruments. From highest to lowest they are constituted of matter, *substance.* Every form of matter is the embodiment of being of various degrees of intelligence; to all intents

and purposes what we call matter on any plane of substance *is* the beings of that plane. Moreover all the Beings, all the States of Consciousness, all the Planes of Substance, all the Forces, all the Intelligences, all the Presences—all that are mentioned and discussed in *The Secret Doctrine*—are IN US. On that fundamental recognition depends the understanding of *The Secret Doctrine* statement that Man can, in one sense, make himself superior to any class of all the celestial hierarchies or even a combination of them. Our wonderful, complex *nature* is but "a compound" of their "essences." Of the "principles," forces, intelligences, hierarchies, Presences, Man—the Self-Consciousness—is King and Ruler, if he will but make himself that!

By all means, let us keep right on with our study—our notes, our summaries, our syntheses, and all the rest. But while we are doing this, let us ever and always remember we are working with *maps,* securing *information,* getting ourselves ready to obtain some *knowledge.* Let us think that all this knowing is inside us, not outside; that all these things we are diagramming represent charts of our own nature which we must one day verify. The First Logos and the Second Logos and the Third Logos are *in us.* We *are* the Lords of Karma; the Lipika are *in us,* standing at the angles of incidence where forces meet, as geometry will show us. Manu is ourselves and some other beings, as are the Dhyan-Chohans. There is only *One* Consciousness, no matter whether the adjective "Cosmic" or any other is used before it, and we are That Consciousness.

Meantime, life demands of us real study, and if we do not see that, we might begin to enquire of ourselves from hour to hour in the course of everyday waking existence: "Why do I feel this way?", "Why did I want to say that?", "What was there in me that made that other act that way?", "Why is the Sun blue?", "Why does water run down hill?", and many other little questions as simple and commonplace as these. Some day, then, we shall rub our eyes and see that this is a wonderful world we live in, and we are wonderful beings in a wonderful world! For, said a Teacher: "If we ask the Self questions, we will get answers."

And another:

> "The one ruler, the inner Self of all being, who makes one form manifold; the wise who behold him within themselves, theirs is happiness, and not others."

# ON THE LOOKOUT

## Beneficent Uncertainty

It is with thankfulness that the lover of humanity is able to record a progressive falling off in materialistic bigotry which broke out as a mental epidemic during the last century. It is true that this ignorance still prevails among many pseudo-scientific laymen and a few scientists whose materialistic addictions have overcome their reasoning powers. But now we have such remarks as this by Professor Henry Sewall:

> "In those days the student was thrilled by the new demonstrations of the application of the law of the conservation of energy to the living body and a definition of physiology as the 'chemistry and physics of the living body' was made with arrogant good faith.
>
> The old doctrine of 'vitalism', by which the masters for centuries had explained the phenomena of life was thought to have been buried forever. But since those days a panorama of discoveries has again well-nigh reduced us to a chaos in belief. Then we knew nothing of hormones, of internal secretions, of vitamines, of the ubiquity of enzyme action in vital phenomena. . . . But withal, today doubt still withholds a verdict as between the mechanistic and vitalistic conceptions of life."

It is the province of the scientist to follow the truth wherever it may lead; and certainly if the facts gathered by him indicate a mechanistic theory of life, he should accept that theory for the time being; but as it happens the facts have never yet indicated anything of the kind, and the theory has never been held save by the most violent distortion of proportions within the mind of the holder.

That to which the Theosophist takes exception, however, is not so much the accepting of such theories by those who see fit to do so, as to their cold, callous, and blind assumption (whether real or apparent) that the whole question is one of purely scientific and academic interest, whereas every man with an elementary knowledge of human nature knows that on the decision of the question in the mind of "the man on the street" hangs the fate of civilization for untold ages.

Blackly superstitious and ignorant as are the current religions, nevertheless they make for a small amount of ethics and a certain amount of hope: mechanism makes for neither and the life of the world could not be maintained on it. But all this makes no difference to the scientific speculator, believing one day that life is mechanistic, the next that it is not, he cheerfully broadcasts his variant hypotheses, devoid of a sense of personal responsibility, ignorant of the workings of Karma which carry the effect of every slightest act throughout the ages.

## A Semi-Revolution of the Wheel

It is difficult for the young student of science and Theosophy, or for the old student newly interested in the scientific side, to comprehend to what an extraordinary extent the "Secret Doctrine" has been vindicated by the progress of discovery since its writing.

For instance, when Sir Ernest Rutherford, at the last meeting of the British Association, set forth the course of discovery in the nature of matter, and the presently accepted view thereof, certainly he was not aware of the

fact that his words were a most full vindication of the *prior knowledge* of H. P. Blavatsky, as reference to her "Secret Doctrine" of 1888 will prove.

For his remarks as to the electrical nature of matter, as to its capacity for transmutation, and as to its divisibility, contain exactly those views which she set forth, and for which she was set down as a "scientific ignoramus."

All these ideas are now interesting, but neither startling nor revolutionary to the modern student, for they have crept into scientific thought so gradually and insidiously that a real shock awaits any student who will turn back to the text books of the '80s and early '90s, compare what was then believed with what is now believed, and compare both with the "Secret Doctrine." It will be nothing less than a revelation beyond all doubt of the fact that what has since been achieved in science by dint of infinitely laborious experiment and speculation, *was then known in all its fundamentals* to H.P.B., to W.Q.J., and to numbers of earnest Theosophical students.

Not only this; but whereas the discovery of radioactivity in 1896 was the factor which broke down the old theories of matter and produced the entire modern overturn of thought, with all its wonderful possibilities, H.P.B. said in 1888:

> "Between now and 1898 a great rent will be made in the veil of matter, and materialism will have received its death blow."

Only the man conversant with the basic importance of the ramifications of the new theories in every branch of science, and the whole turn of the scientific trend, due thereto, can fully appreciate that prophecy.

And when we turn to Einstein, what is discovered?

## Predictions—and Prophecy

Einstein, upon presenting his famous theory, called attention to the possibility of verification in three items: A distortion of planetary orbits, bending of light rays as the result of gravity, and a shift of the Frauenhofer lines toward the red end of the spectrum in the case of any element present in the sun.

The first two were fulfilled some time ago; Mt. Wilson Observatory now announces the completion of the last, and Einstein takes his place with Newton.

It is now interesting to the Theosophical student to note that of the many important modifications of theory in most realms of science, due to Einstein, the following fall in line with the science promulgated by the "Secret Doctrine":

1. The visible phenomena of the universe have a subjective, and not an objective basis.
2. The ether, as formerly conceived by science, does not exist.
3. Light is not an undulation of the ether, as formerly held.
4. Matter is force.
5. Light and force are both substance.
6. Light and electricity are identical in essence.
7. Force may exist outside matter. (As known to us.)
8. Newton's law is incomplete.
9. Pure space is capable of resistance.
10. The division of time into past, present, and future is based on an illusion.
11. Gravitation and magnetism are forms of the same force.

12. Gravitation is a manifestation of the action of the opposing forces of attraction and repulsion. (In Einstein's theory, these are replaced by centrifugal and centripetal forces, which are seen to be interchangeable with them upon inspection of the Einstein formulas.)

A large and very interesting volume could be written upon the progress of science since the days of H.P.B.; a volume detailing the then conflicts with her doctrines, and following step by step the logical and experimental contradictions encountered, and by dint of which the whole course of thought was forced, unknowingly but irresistibly, into the direction of the Occult theories.

The matter is not yet a tale that is told; for there are still plenty of pending prophecies, any number of wrong scientific ideas still in conflict with the truth; and anyone with the earnestness and interest necessary to study H.P.B., and to follow intelligently the experiments of contemporary science, will find himself more than repaid.

In view of the fact that all these changes centered about discoveries and experiments between 1888 and 1898, and from that time to the present, we feel no necessity of apologizing for presenting once more the words of Wm. Q. Judge, in 1893:

> "The close of the first five thousand years of Kali Yuga will fall between 1897 and 1898, and the scientists of today will have the opportunity of observing whether that date will be followed by great convulsions or changes, natural, scientific, or political, or all three combined."

Speculation is sometimes indulged in as to what would be the reception of superior beings who might visit the earth with full knowledge of the hereafter and of the meaning of life, and with *proof* thereof.

That "hypothetical" question has been answered; and any real student can prove it for himself, if he will spare the time and energy.

## SANITY

Those who may feel inclined to cast aside for a moment the "science" of the Sunday supplement and the popular magazine, and learn the actual state of scientific knowledge, will do well to turn to Prof. Leo Loeb's article in the "Scientific Monthly" for June, 1923.

Prof. Loeb's outlook is materialistic to a great degree, which adds to, rather than detracts from, the value of the admissions, actual or implied, in his article.

It is easily apparent upon his showing, that were all the many assumptions upon which present theories of heredity are based, to be quite true—and he admits that there is no reason to feel sure that they are—even then the whole matter is so complicated, its manifestations so unforeseeable, that eugenistic attempts along the line of legal action are worse than folly. And indeed the same conclusion has been reached by close observers of human nature and human heredity, independently of laboratory experiment.

Prof. Loeb closes with a warning against rash and forcible application of what we may have seemed to learn regarding heredity, lest in seeking for supposedly valuable characteristics, we may stamp out greater ones. This may be due to some dim perception of Karmic action. But Prof. Loeb leaves out the fact that were the workings of heredity understood to the last atom of

germ plasm, the action of that last atom would be as deep a mystery as ever. Those who would like a real and personally applicable explanation are directed to Chapter IX of the "Ocean of Theosophy."

## Saprophytes—"Destroyers"

Frederick Finch Strong, M. D., in defense of the Abrams method, outlines a doctrine, to which Theosophy can take exception only in minor points, most important of which is that germs themselves play only a secondary part in disease.

> "Modern Science—biological, sociological, anthropological—teaches us exactly what we find in the ancient Hindu Puranas and other still older records which deal with Anthropogenesis: namely, that man, when he became a thinking being, began to misuse his creative force; and as instinct receded and free will began to manifest in the individual, the sex function was degraded into a mere means of sensual gratification, and enormously over-used through countless millenia. In this way, by dispersing much of the vital energy necessary to man's progress, he weakened his body and made it unfit to survive. Then certain bacteria, up to that time harmless Saprophytes—necessary agents in tearing down dead organisms so that their chemical elements might be used over again—became what the bacteriologist knows as 'facultative parasites,' and still later parasites, producing disease in weakened but *still living* human organisms. As sexual excess and perversion were the immediate causes of this gradually increasing 'diminished resistance,' what more natural than that a sexual disease, syphilis (the father of all diseases, as Dr. Abrams aptly terms it) should come into active manifestation?"

Dr. Strong also mentions "oldest records, not available to the man of the street, but still accessible to the real Truth-seeker," in which "we are told of a new race of humanity due to appear on the earth in the near future."

One might suppose that Dr. Strong has sufficiently disgraced himself with orthodox medicine by his espousal of Dr. Abrams, not to fear the consequence of openly naming the "oldest records"; but that is his business. Inasmuch as the "nearness" of the new race can hardly be so measured except in geological periods, we fear it is possible also that Dr. Strong may have been tempering his studies of the "Secret Doctrine" with an "occultism" of a parasitic nature and more recent date, one of whose chief characteristics is a telescoping of Theosophic chronology as a matter of "news value."

However, perhaps we do the Doctor an injustice; but we cannot refrain from putting the question as to whether making the "oldest records" more accessible to the "man of the street," might not be the only ultimately effective way of dissuading him from those very practices mentioned, and whose disastrous effects, past, present and future, Dr. Strong has outlined; also as to whether there is not a rather definite Karmic obligation on those who encounter and *use* the "Secret Doctrine," to publicize and forward its circulation under the *correct* name. The "bacteria" of science, and the "saprophytes" of Dr. Strong are forms of the "Destroyers" of the *Secret Doctrine*.

## Abrams

We hold no brief for Abram's "Electronic Blood Test," but the fact that he is now about to be investigated by various independent writers calls to mind that we have so far observed not the slightest disposition toward a fair treatment or consideration of him by any of the spokesmen of official medicine; and in fact an attitude of blind and angry intolerance toward any new system of cure, seems current among medical men, who seem on the way to erect themselves into a species of scientific priesthood. Writers have noted to what

an extent important medical discoveries have been made by laymen and opposed by doctors; their treatment of one of their own order, Harvey, will not soon be forgotten, and should serve as a warning.

In the meantime we learn from the "Literary Digest" that much concern is felt among medical men at the great falling off in public trust of them, and the general prevalence of "misrepresentation" and "misconceptions" in the public mind. But there is no disposition to inquire seriously whether there is truth in the ideas. It seems axiomatic among physcians that the medical profession can do no wrong.

When the medical profession abandons its intolerance, its interference with human rights, its advocacy of materialistic doctrines, its inhuman experimentation, wholesale and retail, on animals, a public revision may take place; but not until then.

## BROADCASTING MISERY

Luther Burbank, the "Plant Wizard," possesses the more or less enjoyable privilege of telepathic intercommunication with some of his relatives.

This, as he says himself, is not at all uncommon, although, as he also says, few years ago it would have been attributed to "mendacity, insanity, or the supernatural." In fact, it is now very common in America, and as it was a universal faculty in the Atlantean civilization of which ours is the reincarnation, we may in course of time expect it to be more common.

But Mr. Burbank possesses something of considerably greater value—a knowledge of the right use of the faculty. We quote:

> "Those who can send messages to particular people differ from others only in that they can direct their thought-waves. The greater part of humanity simply broadcasts. . . . Since we are all transmitting every time we think, it is obvious that the jamming in wave-length belts used by radio transmitters is as nothing compared with the din made by a million and a half brains. . . . No matter how much jamming in is going on, a radio set is as quiet as the grave until it is adjusted. . . . Then the silence may change into what may seem almost screaming. . . . I am therefore of the opinion that the sick state of mind of the world is largely due to the thoughts that the human race is generating—and transmitting. . . . But the great fortunes that were made in America as a result of the war pitched a note that has resounded in a great many beings. . . . One man hears it and becomes a profiteer, while a different type . . . holds up a Broadway business place in broad daylight. . . . We put ourselves in misery with our destructive broadcasting and kill ourselves with our suicidal fears."

Mr. Burbank concludes his article with a prediction that heavy penalties will be some time inflicted on those who persist in destructive thinking. Hardly; for when the time comes that such can be detected at will, we will know of better means than "penalties," having by that time learned that the state of mind which self-righteously inflicts "penalties" is perhaps the most destructive of all.

We do not know whether this Theosophy of Mr. Burbank came from the books of H.P.B. and W.Q.J., from the many imitations of them, or from knowledge of Mr. Burbank's "which was his in former births." At any rate, Theosophy it is, exactly as taught since 1875.

It does not take much observation to note that states of mind are *epidemic;* that unrest and misery are communicable without words; that certain places are continuous centers of violence, and that crime most abounds in states where capital punishment is inflicted; this latter since the unleashed

passions and desires of the executed man act with redoubled force on the universal medium—"mind stuff."

Every man who unleashes thoughts of hatred is poisoning the well from which every human being draws the water of life; and there will be no surcease of pain for him until every drop of that poison has been cleared from the Astral Light by return to and *through* its source.

## A Recrudescence of Psychometry

The feats of Rafael Schermann of Vienna seem to be substantiated; and the general perplexity which they arouse show once more how the facts of a generation ago are lost sight of in these times of haste and "new things": as though there were any "new things"!

Schermann, by looking at or touching a piece of writing, appears to be able to tell to the detail all of the circumstances under which it was written, as well as all the characteristics of the writer; even when the writing is invisible, or when the reader is blindfolded.

Telepathy having, *faute de mieux,* been admitted as a fact into respectable circles, it has been the custom for many years to ascribe all supernormal phenomena thereto; and being unable to fit this "explanation" to the present phenomenon, the scientific are fluttered.

Dr. Oskar Fischer, after two years of experiment, came to the conclusion that the case "came well within the accepted meaning of the term miraculous."

Those who will turn to Page 182, Vol. I, of *Isis Unveiled,* will find that all this is merely a form of the "psychometry" "discovered" by Prof. J. R. Buchanan, and extensively treated by Prof. Denton, just a half-century ago.

This is evidently a correlative of the general revival of psychic phenomena which has marked the approach of the mid-point of the hundred year "teaching cycle" of the Great White Lodge.

It is proposed to bring Mr. Schermann to this country for work in connection with crime investigation; an object essentially unrighteous and dangerous in connection with powers of this order.

We may hope, however, that if Mr. Schermann's powers are verified and scientifically accepted, it may occur to some one to check up certain popular theories in regard to the origin of man; whereupon we fear that facts decidedly unwelcome to present scientific thought will emerge—and Mr. Schermann will find himself in disgrace!

For psychometry is merely the faculty of associative perception in the regions of the Astral Light—in other words, an exteriorization of the faculty of memory common to all sentient things, and which is in reality a more "supernormal" phenomenon than any now known by the name.

The brain cells connected with memory are *not* the recorders, but instruments through which the records are manifested to the physical consciousness.

The fundamental truths of Theosophy were elucidated by this means in ages past, by Those who had made themselves independent of personal limitations, and merged their mnemonic faculties with the all-pervading Cosmic Records themselves.

Skeptics have long derided the validity of such supernormal records, in

ignorance or disdain of the fact that the same doctrines are as fully substantiated as records on paper, parchment, and stone.

## DREAMS

Irenée du Pont, president of the du Pont Powder Company, advances the proposition that "The man who puts into words some of the things he believes chemistry will do, would seem a fit subject for the insane asylum."

Unlike many speculators, Mr. du Pont proves his proposition upon the spot.

He believes that a study of the ductless glands will lead to some "reagent" which will maintain youthful vigor far beyond its present limits; that some material will be found which, when taken into the system, will render sleep unnecessary, thus conferring upon mankind the blessings of a twenty-four hour waking day; that antidotes or methods of suppression will be found for every disease; "we have already gone so far in this direction that no one can question the matter of complete dominance over disease at some day in the future." He thinks that a synthetic balanced ration will be evolved which will make eating in its present form unnecessary, and eliminate digestive disturbances. He fears that at some time all the carbon dioxide will be eliminated from the air; whereupon vegetation, and consequently animal life, will vanish, unless substitute foods are found.

Mr. du Pont's views are interesting, not because they are either correct or valuable in themselves, but because they are so typical of the semi-scientific mind of today; like the River Platte, "two miles wide and two inches deep."

Probably there has never before existed such a tendency to combine breadth of outlook and surface brilliance of imagination, with an utter materialism, an arid ignorance of the spiritual and mental basis and purpose of the Universe, a total lack of understanding of even the every-day characteristics of human nature, let alone those fundamental principles which underlie all else.

Mr. du Pont achieves a definite approach to sanity, however, in his forebodings that before this "glorious" future can be realized, civilization may commit suicide; that having reached a certain peak of achievement, it may crumble from self-contained causes, to begin the long climb over again; and that this process may continue until the earth is no longer capable of supporting human life.

Save for the last clause, this is *history,* as well as prophecy. Many times we have achieved a high civilization and redescended to the jungle; redescended through pursuit of just such material ends as Mr. du Pont outlines. And it is not impossible that we may now be in sight of a descent which will be faster, and go lower, than any of its predecessors.

But to think that the earth will become uninhabitable before the end is achieved, is merely to display ignorance of the fundamental truth that the whole purpose of manifestation is the purpose of That which *is* man and is *within* man.

The earth will wait, through no matter what aeons of woe, until the Purpose is achieved; for the earth is man, as much as his body is.